

# REPORT OF NATIVE PAPERS

FOR THE  
Week ending the 7th September 1889.

## CONTENTS:

	Page.		Page.
<b>I.—FOREIGN POLITICS.</b>		<b>(f)—Questions affecting the land—</b>	
Nil.		Nil.	
<b>II.—HOME ADMINISTRATION.</b>		<b>(g)—Railways and communications, including canals and irrigation—</b>	
<b>(a)—Police—</b>		An embankment wanted in the Magura sub-division of the Jessore district ... 813	
Gambling at Assensole near Raneegunge...	807		
The Rampore Beaulah Police ...	ib.		
Ravages of a tiger at Bamnia in Burdwan ...	ib.		
A serious affray at Dacca ...	ib.		
Thefts in Calcutta ...	ib.		
<b>(b)—Working of the Courts—</b>		<b>(h)—General—</b>	
The <i>Pioneer</i> defamation case ...	ib.	The Dantukan Post Office in Mymensingh ...	814
The <i>Pioneer</i> defamation case ...	ib.	The coolie despatch of the Government of India ...	ib.
Mr. Barrow and the Jessore students' case ...	ib.	The duty on silver plate ...	815
Mr. Barrow, Magistrate of Jessore ...	808	Mr. Currie, Magistrate of Howrah ...	ib.
Mr. Barrow, Magistrate of Jessore ...	ib.	Income-tax assessments in Calcutta ...	ib.
		The coolie despatch ...	ib.
		The responsibility of death from starvation ...	817
		The Sub-Registrar of Uluberia ...	818
		The doctor attached to Uluberia public hospital ...	ib.
		Baboo Rajandra Lal Mustafi, Postmaster of Uluberia ...	ib.
		Relative sizes of districts ...	ib.
<b>(c)—Jails—</b>		<b>III.—LEGISLATIVE.</b>	
The Jail Department ...	ib.	The coolie legislation of the Government of India ... 819	
Jail reform ...	809	The Leper Bill ... ib.	
Jail reforms in India ...	ib.		
The lesson of the last Jail Report ...	ib.	<b>IV.—NATIVE STATES.</b>	
<b>(d)—Education—</b>		Lord Lansdowne and the Cashmere State ... 820	
The last Education Resolution ...	ib.	Cashmere ...	ib.
The last Education Resolution ...	ib.	The Tipperah Raj ...	ib.
The proposed Education Cess ...	ib.	Government and Cashmere ...	821
The new Sanskrit Course for the Entrance Examination ...	810	Cashmere affairs ...	822
The last Education Resolution ...	ib.	The Cashmere policy of Government ...	823
The last Education Resolution ...	811		
The last Education Resolution ...	ib.		
The last Education Resolution ...	812		
Moral teaching in the Chittagong College ...	ib.		
The last Education Resolution of the Government of India ...	813		
<b>(e)—Local Self-Government and Municipal Administration—</b>		<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>	
Sir Henry Harrison on the assessment of houses under the new Municipal Act ...	ib.	The floods and the crops at Serajgunge ... ib.	
		The distress in Ganjam ... ib.	
		Scarcity in the Diamond Harbour sub-division ... ib.	
		The condition of the people of south Bikrampore ... ib.	

	<i>Page.</i>
Scarcity in the Contai sub-division in Midnapore ...	824
The condition of the crops at Silaidadu in Nuddea ...	<i>ib.</i>
The condition of the crops at Gharinda in Mymensingh ...	<i>ib.</i>
The <i>aus</i> paddy at Dadupur in Nuddea ...	<i>ib.</i>
Sir Steuart Bayley and the famine in Behar ...	<i>ib.</i>

## VI.—MISCELLANEOUS.

"Thirty years of British Rule" ...	<i>ib.</i>
The Durga Puja holidays ...	826
Tantia Bhil ...	<i>ib.</i>
Curtilment of the Durga Puja holidays ...	<i>ib.</i>
Black fever in Assam ...	827
The Lieutenant-Governor at Dacca ...	<i>ib.</i>
The Queen's speech ...	<i>ib.</i>

<i>Page.</i>	
URIA PAPERS.	
Present management of the Pooree temple ...	827
Lepers in Orissa ...	<i>ib.</i>
A Mahomedan student in the Sanskrit College ...	828
The proposed reform of the Jail Department ...	<i>ib.</i>
Native and European soldiers ...	<i>ib.</i>
A dangerous road in Orissa ...	<i>ib.</i>
Prospects of the crops within two thanas in Balasore district ...	<i>ib.</i>
This year's mortality in Orissa ...	<i>ib.</i>
Sir John Edgar's final report on the distress in Angul ...	<i>ib.</i>
The famine fund ...	<i>ib.</i>
Errors in Sir John Edgar's Angul report ...	<i>ib.</i>

## ASSAM PAPERS.

Nil.

## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Kasipore Nibási" ...	Kasipore, Burrisal ...	30	
<i>Fortnightly.</i>				
2	"Ahammadi" ...	Tangail, Mymensingh	450	
3	"Ave Maria" ...	Calcutta	.....	
4	"Divákar" ...	Ditto	.....	
5	"Gaura Duta" ...	Maldah	.....	
6	"Purva Bangabási" ...	Noakholly	.....	
7	"Purva Darpan" ...	Chittagong	700	
8	"Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....	
<i>Weekly.</i>				
9	"Arya Darpan" ...	Calcutta	102	9th August 1889.
10	"Bangabási" ...	Ditto	20,000	24th and 31st August 1889.
11	"Burdwán Sanjibani" ...	Burdwan	302	27th August 1889.
12	"Chandra Vilásh" ...	Berhampore	250	
13	"Cháruvartá" ...	Sherepore, Mymensingh	500	26th ditto.
14	"Chattal Gazette" ...	Chittagong	800	
15	"Dacca Prakásh" ...	Dacca	1,200	1st September 1889.
16	"Education Gazette" ...	Hooghly	885	30th August 1889.
17	"Faridpur Hitaishini" ...	Faridpur	.....	
18	"Garib" ...	Dacca	3,000	
19	"Grambási" ...	Uluberia	800	31st ditto.
20	"Gaurab" ...	Ditto	.....	
21	"Guru Charana" ...	Calcutta	.....	29th ditto.
22	"Hindu Ranjika" ...	Beauleah, Rajshahye...	300	28th ditto.
23	"Jagatbási" ...	Calcutta	750	
24	"Murshidábád Patriká" ...	Berhampore	508	
25	"Murshidábád Pratinidhi" ...	Ditto	350	
26	"Navavibhákar Sádharani" ...	Calcutta	600	2nd September 1889.
27	"Prajá Bandhu" ...	Chandernagore	995	30th August 1889.
28	"Pratikár" ...	Berhampore	600	30th ditto.
29	"Rungpore Dik Prakásh" ...	Kakinía, Rungpore	205	
30	"Sahachar" ...	Calcutta	500	28th ditto.
31	"Samaya" ...	Ditto	3,806	30th ditto.
32	"Sanjivani" ...	Ditto	4,000	31st ditto.
33	"Sansodhini" ...	Chittagong	800	
34	"Santi" ...	Calcutta	3,722	
35	"Saráswat Patra" ...	Dacca	300	
36	"Som Prakásh" ...	Calcutta	1,000	2nd September 1889.
37	"Srimanta Saudagár" ...	Ditto	.....	
38	"Sulabha Samáchar o Kusadaha" ...	Ditto	800	
39	"Surabhi o Patáka" ...	Ditto	700	29th August 1889.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
40	"Dainik o Samachar Chandrika" ...	Calcutta ...	1,500	1st to 4th September 1889.
41	"Samvad Prabhakar" ...	Ditto ...	800	30th & 31st August & 2nd to 4th September 1889.
42	"Samvad Purnachandrodaya" ...	Ditto ...	300	29th to 31st Aug. & 2nd to 5th September 1889.
43	"Banga Vidya Prakashika" ...	Ditto ...	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
44	"Dacca Gazette" ...	Dacca ...	.....	2nd September 1889.
HINDI.				
<i>Monthly.</i>				
45	"Darjeeling Mission ke Masik Samachar Patrika." ...	Darjeeling ...	20	
46	"Kshatriya Pratika" ...	Patna ...	200	
<i>Weekly.</i>				
47	"Aryavarta" ...	Calcutta ...	1,500	24th & 31st Aug. 1889.
48	"Behar Bandhu" ...	Bankipore ...	.....	
49	"Bharat Mitra" ...	Calcutta ...	1,653	8th, 15th, 22nd & 29th Aug. 1889.
50	"Sar Sudhanidhi" ...	Ditto ...	500	26th Aug. & 2nd Sept. 1889.
51	"Uchit Bakti" ...	Ditto ...	4,500	
52	"Hindi Samachar" ...	Bhagulpore ...	1,000	
PERSIAN.				
<i>Weekly.</i>				
53	"Jam-Jahan-numa" ...	Calcutta ...	250	23rd & 30th Aug. 1889.
URDU.				
<i>Weekly.</i>				
54	"Aftal Alum Arrah" ...	Arrah ...	300	
55	"Akhbar Tusdiq-i-Hind" ...	Calcutta ...	...	
56	"Anis" ...	Patna ...	.....	
57	"Gauhur" ...	Calcutta ...	196	31st Aug. 1889.
58	"Sharaf-ul-Akbar" ...	Behar ...	150	
59	"Al Punch" ...	Bankipore ...	.....	19th & 26th Aug. 1889.
<i>Bi-weekly.</i>				
60	"Darusaltanat" ...	Calcutta ...	340	25th Aug. & 1st Sept. 1889.
<i>Daily.</i>				
61	"Urdu Guide" ...	Calcutta ...	212	
URIA.				
<i>Monthly.</i>				
62	"Asha" ...	Cuttack ...	.....	
63	"Taraka and Subhavarta" ...	Ditto ...	.....	
64	"Pradip" ...	Ditto ...	.....	
65	"Samyabadi" ...	Ditto ...	.....	
<i>Weekly.</i>				
66	"Dipaka" ...	Cuttack ...	.....	24th August 1889.
67	"Utkal Dipika" ...	Ditto ...	444	24th ditto.
68	"Balasore Samvad Vahika" ...	Balasore ...	205	22nd ditto.
69	"Urya and Navasamvad" ...	Ditto ...	600	21st ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	"Silchar" ...	Silchar ...	500	
<i>Weekly.</i>				
71	"Paridarshak" ...	Sylhet ...	450	

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## II.—HOME ADMINISTRATION.

## (a)—Police.

A CORRESPONDENT of the *Burdwan Sanjivani*, of the 27th August, complains of the prevalence of gambling at Assensole near Raneegunge, and says that the local police makes no effort to put it down.

Gambling at Assensole, near Raneegunge.

BURDWAN SANJIVANI,  
Aug. 27th, 1889.

The authorities should look to the matter.

2. The *Hindu Ranjika*, of the 28th August, complains that, while the police constables of Rampore Beauleah themselves bathe in the tanks which have been reserved for drinking purposes, they oppress the men whom they find bathing there. They also use insulting language to gentlemen walking on the public roads on sultry nights. All this should be put a stop to.

The Rampore Beauleah Police.

HINDU RANJIKI,  
Aug. 28th, 1889.

3. A correspondent of the *Bangabasi*, of the 31st August, says that a tiger is killing cattle at Bamnia in Burdwan. It has also killed a man. The people are greatly alarmed. Will the authorities send a *shikari* to kill this man-eater?

Ravages of a tiger at Bamnia in Burdwan.

BANGABASI,  
Aug. 31st, 1889.

4. The *Dacca Gazette*, of the 2nd September, reports that there was a serious affray at Dacca between the local police and some residents of Tantibazar on the occasion of the last Janmastami procession, and 10 to 15 persons of Tantibazar were seriously hurt. But the people themselves fear to complain against the police. The District Superintendent of Police is therefore requested to inquire.

A serious affray at Dacca.

DACCA GAZETTE,  
Sept. 2nd, 1889.

5. The *Som Prakash*, of the 2nd September, says that the constables of the Calcutta Police, though they make a great show of doing their night watch, by stopping gentlemen returning home late at night, especially if they happen to have anything in their hands, and by detaining widows on their way to the riverside to bathe in the small hours of the night, are nevertheless very indifferent in the matter of doing their real night work. They are not to be found when most wanted. On the night of Wednesday last no less than five cases of theft occurred within the jurisdiction of the thana in Sukea's Street. And before that date thefts were committed in the cloth shop of Messrs. Roy and Company, kept in a house situated in Cornwallis Street, and in the house of Baboo Suresh Chundra Mittra of Badur Bagan. All this is certainly not creditable to the Calcutta Police.

Thefts in Calcutta.

SOM PRAKASH  
Sept. 2nd, 1889.

## (b)—Working of the Courts.

6. The *Surabhi o Patáka*, of the 29th August, says that Mr. Justice Norris' decision in the *Pioneer* defamation case goes counter to the ordinary notion that for libellous matter appearing in newspapers it is the editors who are mainly responsible and not the printers and publishers. The question of law involved in Mr. Justice Norris' decision ought to be decided by a full bench of the High Court.

The *Pioneer* defamation case.

SURABHI O PATAKA,  
Aug. 29th, 1889.

7. The *Samaya*, of the 30th August, takes the same view of Mr. Justice Norris' decision in the *Pioneer* defamation case as the *Statesman* newspaper.

The *Pioneer* defamation case.

SAMAYA,  
Aug. 30th, 1889.

8. According to the same paper, the following will show that Mr. Barrow, Magistrate of Jessore, has acted from biased motives in deciding the students' cases :—

SAMAYA.

Mr. Barrow and the Jessore students' case.

1. The two boys who were sentenced by him to undergo imprisonment moved the Sessions Judge against the sentence, and were

released by him on bail. Thereupon the Magistrate instructed the Government Pleader to tell the Judge that his order releasing the boys on bail was illegal, and that he had no power to pass it. The Pleader did what he was asked to do. But the Judge said that he had passed the order after a careful consideration of the matter, and the Magistrate might move the High Court to get it cancelled. This baffled Mr. Barrow's attempt to punish the boys.

2. Mr. Barrow fell ill after the trial of the above case, and, after applying for leave, transferred some cases from his file to that of the Deputy Magistrate and kept some cases for his successor. But there were three more students' cases which he neither transferred from his file nor kept for his successor, but decided himself, although he was so ill that he was obliged to hold court in his own house, and to make his clerk write the judgment from his dictation.
3. In one of the three last-mentioned cases a boy named Lal Gopal was complainant and the police was defendant. After deciding the case against the boy, the Magistrate proceeded to decide the case against the police. But as the hearing of this latter case had not been fixed for that day, the boy did not bring his witnesses and his case was dismissed.
4. Mr. Barrow has dismissed another case, in which a boy named Suresh was complainant and the police was defendant, without even calling upon the complainant to prove his case, and all this because he was in a hurry to go away on leave.

The Lieutenant-Governor is asked to transfer Mr. Barrow from Jessore upon the latter's return from leave.

DAINIK O SAMACHAR  
CHANDRIKA,  
Sept. 1st, 1889.

9. The *Dainik o Samachar Chandrika*, of the 1st September, says that while deciding a student's case Mr.

Mr. Barrow, Magistrate of Jessore. Barrow, Magistrate of Jessore, was so ill that he could not leave his bed, and had to order his sheristadar to write the judgment from his dictation. Perhaps Mr. Barrow would have tried the case in his grave if his illness had caused his death before his trial of it. Such is Mr. Barrow's love of justice and sense of duty! He decided the case himself even in such sickness, because he feared that any other officer might decide against the police and acquit the boys. And now that he has decided the case himself, he can die in peace. The larger the number of Magistrates of Mr. Barrow's stamp, the better for the Empire.

DACCA PRAKASH,  
Sept. 1st, 1889.

10. The *Dacca Prakash*, of the 1st September, cannot say whether the police or the students were to blame in the Jessore students' case, but is sure that the attack which is being made in the press against Mr. Barrow, the Magistrate who has tried the case, is rather a gratuitous one. The writer has learnt that Mr. Barrow is not the man of temper he is represented to be.

(c)—Jails.

BHARAT MITRA,  
Aug. 22nd, 1889.

11. The *Bharat Mitra*, of the 22nd August, says that the Government's intention in proposing a reform of the jail administration is to employ a larger number of Englishmen on high salaries. But Government ought not to waste in this way the money which is obtained by sucking dry the life-blood of the poor people of India.

The Jail Department.

12. The *Darussaltanat*, of the 25th August, says that the convicts in the jails are not supplied with good food or clothing, and are confined in bad unhealthy

DARUSSALTANAT,  
Aug. 25th, 1889.

Jail reform.

cells. As a result of this jail mortality is increasing year after year. Government is requested to appoint a Committee to enquire into the mal-practices of the jail officials and to remove the grievances of the convicts.

13. The *Sahachar*, of the 28th August, makes the following suggestions on the subject of jail reform :—

SAHACHAR,  
Aug. 28th, 1889.

Jail reforms in India.

1. The dress which is at present worn by prisoners in the jails is unsuited to the people of this country. The *jangyas*, while they do not afford sufficient protection in the cold weather, are positively disagreeable and painful in summer. Instead of *jangyas*, the prisoners should be allowed to put on *dhuties* made of longcloth. The prisoners now have iron collars round their necks, showing the dates of their imprisonment. This collar should be abolished, and the dates of imprisonment should be shown on small tin tickets to be worn round the arms.

2. In giving diet and in allotting work to the prisoners, their physical condition and previous habits of life should be taken into consideration. The same diet and same work do not suit all prisoners. The uniform and indiscriminate treatment of all prisoners in the jails is the cause of the high mortality amongst them.

14. The *Navavibhakar Sadharani*, of the 2nd September, in reviewing the last Jail Report, says that of the 155,643 new prisoners who were admitted into the jails

NAVAVIBHAKAR  
SADHARANI,  
Sept 2nd, 1889.

The lesson of the last Jail report.

of this country last year, 133,977 were sentenced to undergo imprisonment for shorter terms than one year. This shows that the number of serious crimes committed in this country is small. The fact is not a little creditable to this country.

(d)—Education.

15. The *Charuvarta*, of the 26th August, thinks that, before giving effect to the proposals made in the last Education Resolution, the members of the District

CHARUVARTA,  
Aug. 26th, 1889.

The last Education Resolution.

Boards should be invited to state their views regarding them. The District Boards are now placed in charge of an important class of schools, and their views on the subject dealt with in the Resolution will be genuine native opinion, whilst the views recorded on it by the Local Governments are, in the main, English opinion.

16. The *Sarsudhanidhi*, of the 26th August, does not approve of the suggestion made in the last Education Resolution about the infliction of corporal punishment and fines. Corporal punishment does more harm than good, and a fine is a punishment, not for the boy, but for his unhappy parents.

SAR SUDHANIDHI,  
Aug. 26th, 1889.

The last Education Resolution.

ment and fines. Corporal punishment does more harm than good, and a fine is a punishment, not for the boy, but for his unhappy parents.

17. The *Burdwan Sanjivani*, of the 27th August, has the following on the proposed education cess :—Government is no longer willing to bear the cost of

BURDWAN SANJIVANI,  
Aug. 27th, 1889.

The proposed Education Cess.

educating its subjects. It is determined that the people themselves should henceforward bear this cost, and it accordingly proposes to levy an education cess on the zemindars, the proceeds whereof will be spent on high education.

The cost of primary education is being already paid by the District Boards, and if the cost of high education can be defrayed, as proposed, by local or special taxation, Government will have gained its object of withdrawing itself from the work of education altogether.

The writer is at a loss to understand why the zemindars, of all men, should be asked to pay the proposed cess. There is certainly nothing in the relationship which subsists between the zemindars and the community in general which can justify the levy of a special education cess upon the former. There was a time when the relation between the ryot and the zemindar was of a most cordial nature, and when zemindars looked upon the ryots as their children. And although the zemindars in those days occasionally levied illegal abwabs, such as mathot, &c., on their ryots, they always helped the latter in their difficulty and distress. But that cordiality between zemindars and ryots has been, in a great measure, destroyed by Government's recent land legislation. And as the spread of education amongst the ryots is calculated to make them more and more hostile to the zemindars, the latter must naturally be unwilling to bear the cost of educating the former.

Again, the incomes of the zemindars have been materially affected by the large number of cesses they already pay, and the levy of a new cess upon them will certainly bring about their impoverishment as a class, thereby causing great harm to society.

It is also essential to bear in mind in this connection that even now the well-to-do amongst the zemindars are noted for their liberality in the cause of education, and spend large sums of money in the maintenance of schools and colleges. Witness the Uttarpara College and the Burdwan Maharaja's College. And it is quite possible that the levy of an education cess upon the zemindars may compel many of them to close the educational institutions which they are now supporting.

It is therefore the duty of Government not to levy the proposed tax on the zemindars. If a tax of the kind proposed is at all necessary in the interest of education, it should be levied exclusively on those who require education for their sons. There will then be no oddity about the new tax, for, like the customs and the octroi, it will be paid by those alone in whose interest it will be levied. But the most important question is, are the people of this country in a position to pay another tax? The answer must be, no. For while the zemindars, as a class, are impoverished and involved in debt, taxation has already become much too heavy for the wealthy and trading classes, and has actually reduced the common people to a state of destitution. There is thus hardly any class of people in the country in a position to bear fresh burdens.

Government should therefore bear the cost of high education in the country, and the more so because it has largely profited by that education. The employment, for instance, of educated natives on comparatively small salaries in many departments of the public service has enabled it to effect considerable economy in the administration of the empire. And but for enormous expenditure on the construction of military works on the north-western frontier of India, its accounts would show a substantial surplus. But as the fears of a Russian invasion, on account of which its large military expenditure is incurred, are more imaginary than real, that expenditure ought to be curtailed, and the saving utilised for the purpose of giving high education to the people; or if any curtailment of that expenditure be found impossible, the expenses of the Simla exodus, at any rate, should be reduced for that purpose.

SURABHI O PATAKA,  
Aug. 29th, 1889.

The new Sanskrit course for the  
Entrance Examination.

PRAJA BANDHU,  
Aug. 30th, 1889.

The last Education Resolution.

18. In continuation of its article on the new Sanskrit course for the Entrance Examination, the *Surabhi o Patáká*, of the 29th August, points out some more errors of explanation in that book.

19. The *Prajá Bandhu*, of the 30th August, thanks Government for taking up the question of reforming the present system of education, and believes

that great good will be done to the pupils if, as is proposed in the last Education Resolution, gymnastics are made a part of their regular school training. Excessive brain work and absolute want of healthy physical exercise have proved the ruin of many educated Bengalis. But how far the proposals of Government for imparting moral education to the boys in the schools will prove successful is open to doubt. It is far from certain that the morality of the pupils whose character is being moulded by Western education will be improved by enforcing such hard-and-fast rules as Government seems disposed to lay down. Thanks to Pundit Vidyasagar, the boys receive moral instruction even from their infancy; and it is not very likely that they will profit much in that direction by reading any moral reader which Mr. Tawney may compile for their use. The fact is, example, not precept, is the most potent factor in the formation of moral character. The teacher ought to be a man of character, and his teaching, instead of being confined to a mere exposition of the text-book, should be made effective by a display of interest in the pupil, of such interest that is as the father takes in the education of his son. But what is of most importance in this connection is that the English professors in this country should cease to treat their native pupils with the contempt with which they now treat them. And if the professors cannot do this, hundreds of moral text-books and hundreds of libraries full of such books will fail to do anything in the way of improving school-boy morality.

20. The *Pratikár*, of the 30th August, says that it is owing entirely to English education that native boys have become unruly and immoral, and that native women are becoming self-willed and shameless. It would have been better for India if she had remained uncivilized. English civilization is instilling the poison of corruption into the very bone and marrow of the Indian.

PRATIKAR,  
Aug. 30th, 1889.

It is really to be regretted that it has become necessary to impart moral education to the Indian who formerly used to take in morality with his mother's milk. But if morality is to be taught to Indian boys, it should not be taught by teachers imported from England. The present want of morality in the country is owing to English influence, and an English teacher from England, by increasing or adding to that influence, will make school-boy morality worse than at present. If better morality is really contemplated, good Indian teachers should be employed to teach Indian boys in accordance with Indian ideas.

21. The *Samaya*, of the 30th August, thus reviews the last Education Resolution of the Government of India:—

SAMAYA,  
Aug. 30th, 1889.

1. In the opinion of the writer, breaches of school discipline should be punished by the imposition of tasks, deprivation of privileges, degradation, and such like means, and not, as recommended in the Resolution, by the use of the rod. Corporal punishment, especially caning, is barbarous and should be abolished. It is now getting abolished in all civilized countries. When all means of correction fail, the defaulters should be expelled.
2. The suggestion regarding the establishment of training schools for teachers is good, but that relating to the importation of head-masters from England does not commend itself to the writer. As the number of schools in this country is very large, the importation of a few head-masters from England will be of no use. It will only cost Government lots of

money. Again, as the posts of head-master in the schools of this country are always filled by competent men, there exists no necessity for importing head-masters from England.

3. The moral text-book which Mr. Tawney has been asked to prepare will probably be of no use in imparting moral instruction to boys. That book is not likely to be a better book than either the Bible or the Koran, and it will not be able to do what the Bible and the Koran have failed to do.

BANGABASI,  
Aug. 31st, 1889.

22. The *Bangabási*, of the 31st August, says that the enforcement of most of the proposals made in the last Education Resolution of the Government of India will involve increased expenditure of money. But the Government of India has very distinctly stated that increased expenditure, if required, should be met, not from the Provincial exchequer, but from local sources and private contributions, and that, if these means fail, school fees should be enhanced or present educational expenditure should be reduced and readjusted.

Now there would be nothing to object to increased educational expenditure if the object aimed at by the Government of India could be expected to be attained by increasing it. But it is certain that that object will not be attained. The proposals of the Government of India, if given effect to, will lead to results the very opposite of what the Government intends. The measures proposed will make school-boy morality worse.

Mr. Tawney will write a moral reader or text-book for the schools. But it is not easy to see how Mr. Tawney's book will be good reading for all—Hindus, Mussulmans, Christians, &c. It might have been good reading for all if it had been possible to write a book on what some people call *universal morality*. But there is no such thing as *universal morality*, and there cannot consequently be a moral reader suited to all.

Mr. Tawney is a Christian and a European, and what is good morality to him will probably be bad morality to a Hindu. Female education, adult marriage, widow marriage, intermixture of Hindus and Mussulmans, &c., are, in Mr. Tawney's opinion, very good things; whilst caste, alms-giving, &c., are probably very bad. How then, can a moral reader written by Mr. Tawney be acceptable to Hindus, Mussulmans, and Christians alike?

But the Government of India does not after all seem to attach so much importance to moral readers as to exemplary conduct in the teacher. But the teacher whom the Government will employ for this purpose will himself be a man trained in Mr. Tawney's principles of morality, and will therefore do more harm than good to his Hindu pupils.

BANGABASI,  
Aug. 31st, 1889.

23. A correspondent informs the *Bangabási*, of the 31st August, that Babu Piyari Mohan Chowdhuri, who has received permission to deliver moral lectures in the Chittagong College and collegiate school, is a Brahmo of the New Dispensation sect, who was a bachelor up to his 50th year, when he married a widow of the age of 22. He is a Brahmo preacher, and is the minister of the Chittagong New Dispensation church.

It is no wonder therefore that the Hindu, Mahomedan, and Christian students of the college should band themselves against Piyari Baboo and set up a club of their own. It is hoped that the Director of Public Instruction will call for an explanation from Mr. Dutt, the head-master of the college, and that Piyari Baboo will not only be prohibited from delivering moral lectures, but also from entering the very precincts of the college.

24. The *Som Prakāsh*, of the 2nd September, in reviewing the suggestions set forth in the last Education Resolution of the Government of India, makes the following remarks :—

SOM PRAKASH,  
Sept. 2nd, 1889.

1. There will certainly be no harm in maintaining good conduct registers in school. But as the character of a boy often changes remarkably with his increase in years, these registers will be of little value as indicators of character after boyhood; and it would therefore be hardly right to attach to these registers the importance with which the Government of India proposes to invest them in giving offices and employments.

2. The Resolution recommends caning as a punishment for breaches of school discipline. But caning should by no means be made use of in excess.

3. There is no necessity for any moral reader of the kind which Mr. Tawney has been asked to prepare. It is not at all certain that such a reader will help to improve the morality of the boys. And as to Mr. Tawney's writing a reader, it should be observed that Mr. Tawney has yet done nothing to prove his special fitness for the task. And as English literature of the nineteenth century is not particularly remarkable for the amount of moral writing contained in it one is at a loss to understand why Mr. Tawney has been instructed to take his prose portion from the writers of the present century. A book consisting of translations from the Sanskrit poets would be a better moral reader for Indian children than the book which is in course of preparation could be expected to be.

The proposals made in the Resolution will, if carried out, do more harm than good.

(e)—*Local-Self-Government and Municipal Administration.*

25. The *Som Prakāsh*, of the 2nd September, thus criticises Sir Henry

Sir Henry Harrison on the assessment of houses under the new Municipal Act.

Harrison's defence of the assessment section in the new Municipal Act:—According to

SOM PRAKASH,  
Sept. 2nd, 1889.

Sir Henry the reason why provision has been made in the new Municipal Act for assessing rented houses more lightly than houses built for dwelling purposes is that, whereas the owners of dwelling-houses pay only the municipal taxes, the occupiers of rented houses pay both rents and municipal taxes. This is clearly a fallacious argument. For though the owner of a dwelling-house has not to pay rent in addition to the municipal rates, still by spending so much money in the construction of his house he loses the profit or interest which that money, if otherwise invested, would have yielded. And so, practically speaking he is in no better plight than the occupier of a rented house. There is therefore no valid reason why he should be more heavily taxed than the man who pays rent for the house he lives in.

(g)—*Railways and communications, including canals and irrigation.*

26. A correspondent of the *Sanjivani*, of the 31st August, says that the

An embankment wanted in the Magura sub-division of the Jessore district.

cultivators of Sarsuna, a village in the Magura subdivision of the Jessore district, have

SANJIVANI,  
Aug. 31st, 1889.

saved their *aus* paddy plants by constructing a temporary embankment on the side of the khal called Haran Mandul's khal, which is connected with the Chitra river. The members of the Magura Local Board are requested to construct a permanent embankment on the site of the temporary embankment at the close of the rainy season and to save the crops from being submerged in future. The total cost of constructing an embankment will be Rs. 100, half of which the villagers are ready to pay. The Local Board is requested to pay the remaining half.

(h)—General.

CHÁRUVÁRTA,  
Aug. 26th, 1889.

27. A correspondent of the *Cháruvártá*, of the 26th August, complains that mails are most irregularly delivered through the Dantukan Post Office in Mymensingh. The peon has not come to the villages to deliver mails since the 15th Jaistha last. He makes over letters to the people whom he finds in the Dantukan *hát* for distribution in the villages. Sometimes there is a delay of 10 or 12 days in getting letters. The matter has been repeatedly brought to the notice of the Post Office, but to no purpose. The peon formerly kept a book in which the dates of delivery and the signatures of the addressees were noted. It is not known whether he keeps that book now. A reference to that book will show how many days the peon has been out since the 15th Jaistha last.

SAHACHAR,  
Aug. 28th, 1889.

28. The *Sahachar*, of the 28th August in reviewing the coolie despatch of the Government of India, makes the following observations:—

The coolie despatch of the Government of India.

According to the despatch, no amendment of the coolie law of 1882 is necessary, because Mr. Tucker, who was deputed to enquire into the abuses of the recruitment system, has reported only a very small number of cases in which the system was actually abused, and because a great many cases of alleged abuse proved upon enquiry to be false, whilst many others had to be abandoned for want of evidence. But Government should be asked how many cases of this nature would be held sufficient to justify an amendment of the law of 1882? Does not Government know that for one offence connected with recruitment that is brought to the notice of the courts, twenty are hushed up? And is not the case, in this respect, much the same as the case of that very large number of English girls decoyed to the continent for immoral purposes, and of whom only a few dare to bring their complaints to the notice of the courts?

The present system of free recruitment is open to objection. Government thinks that with the extension of railway communication to Assam the abuses of that system will disappear, and the number of free coolies will increase. Admitted. But is it not the duty of Government to adopt *ad interim* measures for the protection of the coolies? Government is certainly in error in thinking that the imposition of restrictions on free recruitment will be a retrograde measure. For, even now the so-called free recruitment is free recruitment only in name, and there is not a batch of coolies anywhere without one or two recruiters.

None but licensed recruiters should be allowed to recruit coolies, and the planters have certainly done well in making up their minds not to take coolies from any one who is not a licensed recruiter. But considering human nature as it is, there is no knowing that, if they get coolies at a smaller cost from unlicensed recruiters, they will not take them. There should therefore be a law making it illegal for them to take coolies from any but a licensed recruiter. Coolies should not be sent from any depôt to any tea-garden without first settling where they will eat, how long they will remain, what their wages will be, and so on.

The statement made in the despatch that the charges of oppression against the planters are often of an exaggerated description and are without foundation must be presumed to be based on sufficient evidence. As a matter of fact, the planters are good men who, speaking generally, do not oppress their coolies. Nay, it is their interest not to ill-treat their coolies.

It must nevertheless be admitted that the provisions of the law relating to the inspection of tea-gardens and similar matters are not faultless.

and it cannot but be that oppression is now and then committed in the gardens. And Government admits this.

It will not be in the power of Government, however, to dictate to the planters whom they should appoint as managers of their gardens. The best way of putting down coolie oppression will, therefore, probably be to make a law absolutely prohibiting the importation of coolies into those gardens against which reported cases of oppression will be proved. It is therefore the opinion of the writer that the existing Coolie Law does stand in need of amendment.

29. The *Bhārat Mitra*, of the 29th August, thinks that the object of the home authorities in opposing the abolition of the duty on silver plates imported from India is to ruin the manufacture of silver articles in India.

BHARAT MITRA  
Aug. 29th, 1889.

30. The *Samaya*, of the 30th August, says that some people of Howrah, amongst whom were Babu Akshaya Kumar Das, a pleader of the local bar, and Babu Jadu Nath, having preferred some complaint against the Magistrate Mr. Currie, Mr. Clay, Officiating Commissioner of Burdwan, was deputed to make an inquiry. Mr. Clay wrote to Akshaya Babu on the 14th of August that, as he would be in the house of Dr. Jones, Civil Surgeon of Howrah, on that day, both he and Jadu Babu should meet him there. But Akshaya Babu received the letter on the night of the 14th, and so he and Jadu Babu did not attend. Akshaya Babu therefore wrote a letter to Mr. Clay, asking him to name another day for the inquiry. In reply, Mr. Clay said, among other things, that so far as the enquiry about Mr. Currie was concerned; he was acting under the order of the Lieutenant-Governor, but that he would be glad if the matter were hushed up. It is clear from this that it is Mr. Clay's intention not to make an impartial enquiry into the matter, and that he is biassed in favour of the Magistrate. Where, however, is the necessity of throwing dust in the eyes of the public by making a sham enquiry of this kind? If His Honour wants to keep his reputation unsullied, he should entrust the enquiry to some other officer, and he should dismiss Mr. Currie from Government service if the charges against him are proved to be true.

SAMAYA,  
Aug. 30th, 1889.

31. The *Gauhar*, of the 31st August, complains of unjust and high-handed assessments of the income-tax by the Calcutta assessors. The Collector of Income-tax does not supervise the work of his subordinates, and the people get no redress of their grievances. A widespread discontent among the people is the result.

GAUHAR,  
Aug. 31st, 1889.

32. In reviewing the two coolie despatches of the Government of India, the *Sanjivani*, of the 31st August, makes the following observations:—

SANJIVANI,  
Aug. 31st, 1889.

1. In these two despatches the Government of India has given a rose-coloured description of the condition of the coolies. The writer would have criticised in detail the statements of Government, if Government had stated specifically in what respects the coolies are happy in the tea gardens of Assam. It will, therefore, be sufficient answer to the Government of India to say that the Deputy Commissioner of Cachar attributes the small number of births among the coolies to their unhealthy condition and to insufficient food. The Government reports show that the number of coolies in the tea gardens being insufficient, they are made to work unduly hard, and the result is that they fall ill and die. Dr. Eteson, late Inspector-General of Civil Hospitals, Assam, has put it on record that the general health of the coolies in the tea garden is deplorable, and that ordinary mortality among them in many gardens is higher even than the mortality from plagues in most civilised countries! And yet the Government of India does not hesitate

to say that the coolies are better off in the tea gardens than they could be in their own homes.

2. The Government of India also says :—" We consider no case has been made out for any urgent regulation beyond that which has recently taken place in the Bengal Council, and which will, we believe, secure to the local authorities not only a sufficient control over sanitary arrangements, but also greater facilities for inspecting batches of assisted emigrants *en route* to Assam. We anticipate that the active measures which are now being taken by the Bengal Government to use the authority given by the criminal law for the investigation and repression of abuses connected with recruitment will go far to reduce criminal or illegal action within very narrow limits."

But the Government of Bengal, in its reply to the letter of the Government of India, dated the 13th February 1889, distinctly stated that—" the Lieutenant-Governor would strongly deprecate any suggestions contemplating the postponement of the general question on the ground that the sanitary part of it has been dealt with."

3. The Government of India says further on :—" We have, moreover, sufficient reasons for suspecting that the allegations hitherto made of the existence of malpractices have been in many cases either exaggerated or unfounded. The percentage of true cases is ascertained by inquiry to be very small, and as a rule to be cognizable by the police under the criminal law."

The best reply to this is furnished by the *Pioneer* newspaper, Government's own organ :—

" From every recruiting district the story is the same, boys and girls are cajoled or intimidated into leaving their homes and are carried off to Assam under false names. Married women are persuaded to desert their husbands and children, and are decoyed away under circumstances that make it practically impossible to trace them. District officers and non-officials, Europeans and natives, missionaries and managers of collieries, all alike bear testimony to the growing prevalence of kidnapping in all its various forms and to the misery and crying it occasions. It has been said that if the Magistrates and the police do their duty properly, the worst cases at all events would be prevented or detected and punished, and it is in this view that the Bengal Government lately deputed a special officer of the police to conduct an enquiry into such cases from Chota Nagpore. This view, however, leaves a great part of the question out of sight. The police can only interfere to prevent the commission of some offence or to detect the culprit when an offence has been committed. But in many cases, and those some of the worst class—the acts of the recruiters, wicked and immoral though they are, do not constitute an offence at all. It is not an offence to entice a married woman to leave her husband and her children and become a coolie for five years and longer in Assam. It is not an offence to persuade a grown up son to desert his parents and leave them destitute, even though his labour may be their only means of support. Even when some recruiter, grown bolder from impunity, does actually overstep the limits of the law, the chances in his favour are overwhelming. The expense of legal proceedings is almost always prohibitive to the classes concerned, while the entire freedom which the 'free' recruiters enjoy from official supervision and the ease with which names, castes, and residences can be changed, render it almost hopeless to obtain a satisfactory clue."

4. The Government of India says that Mr. Tucker, the Police officer specially deputed to Chota Nagpore, had to abandon a number of cases which he at first thought it desirable to take up. Now, it would not be difficult to conceive, under the circumstances so graphically described by the *Pioneer* newspaper, that a number of cases had to be abandoned for want

of evidence. But that does not certainly show that malpractices do not exist.

5. The Government of India says:—"In the report on labour immigration for 1887, the Chief Commissioner of Assam points out that against a number of 25,500 emigrants there were only 26 cases of alleged malpractice, and that in many of these there was clearly great exaggeration."

Both the Government of India and the Chief Commissioner of Assam have concluded from this that cases of enticing away of coolies are very few: but the extract from the *Pioneer* given above can be made use of to show that this conclusion too is incorrect. The fact is that the coolie recruiters change the names of the coolies, and taking advantage of their ignorance insinuate into them the belief that their services are required for the Government, and that there is no escape for them, and that everybody will stand in the way of their making any complaint either to any officer of the Government or to any body else.

The smallness of the number of complaints does not therefore warrant the statement that malpractices are not really so numerous as they are commonly believed to be. The 26 cases of fraudulent enticement, mentioned by the Chief Commissioner of Assam, were, it should be noted, brought to the notice of the authorities, not by the enticed persons themselves, but either by the press or by such benevolent gentlemen as accidentally came across them, and hearing their tale of sorrow interested themselves in their behalf. And when it is considered that such accidental opportunities for bringing cases of enticement to light do not occur very often, the reason becomes perfectly clear why only 26 cases of this description were reported in connection with an emigrant population of upwards of 25,500 persons.

6. In his report on labour immigration into Assam for the year 1887, Mr. Fitzpatrick, the Chief Commissioner, admitted that the free recruiting system has undoubtedly given rise to a not inconsiderable number of cases of forcible kidnapping and fraudulent enticement of labourers, and that it has worked in a manner very different from what was contemplated by its authors; and he expressed his satisfaction that the matter of the so-called free emigration was being taken in hand by the Government of Bengal. But how, in the face of this clearly expressed opinion of the responsible head of a Government, which is intimately and directly connected with the real administration of the labour regulations, can wisdom be discerned in the emigration policy of the Government of India, which, as that Government itself says, "has in recent years been directed to the removal rather than the imposition of restrictions," or in the opinion of the Government of India that the abolition of the system of free emigration would be a retrograde step?

It is clear that the despatch of the Government of India does not, in many important points, represent the views of the Local Governments, and that both the Assam and Bengal Governments and their officials have at various times made statements in direct variance with the opinion of the Supreme Government as expressed in its last coolie despatch.

33. The *Bangabási*, of the 31st August, says that Government is going to deprive the Raja of Daspalla, one of the Tributary Mehals in Orissa, of his administrative powers, because there have been some deaths from starvation among his subjects. But will anybody be deprived of administrative powers on account of the deaths from starvation which have taken place in Mozufferpore? Nay, will any officer be dismissed or even censured for this?

The responsibility of death from starvation.

BANGABASI,  
Aug. 31st, 1889.

GRAMVARI,  
Aug. 31st, 1889.

34. The *Grāmvaśī*, of the 31st August, is certain that neither the persons who preferred charges against the Sub-Registrar of Uluberia, nor those who gave evidence against him, falsely maligned his character. Many gentlemen of unimpeachable honesty, other than those who brought charges or gave evidence against him, have written to the writer saying that the Sub-Registrar and his clerks are in the habit of taking illegal gratification. And the Sub-Registrar himself once told the writer that it is impossible now-a-days to get one's business done in the Courts and offices without paying bribes, and that at one time he himself paid a bribe to the amla of a Sub-Registrar's office near Calcutta, in order to get some business of his own done without delay. Now, it cannot be believed that the man who, being himself an officer of Government, can pay bribes for his own business, neither takes bribes himself nor encourages others in doing so. The Sub-Registrar has himself told the writer that his clerks are in the habit of taking an extra fee of five annas. But whether or not he himself goes in for any share in this illegal gratification of his clerks is not known. The writer has learnt that since the submission of the report of the Deputy Magistrate, bribes in the Sub-Registrar's office have increased instead of decreasing, and poor people are being accordingly greatly oppressed. It is hoped that the Inspector-General of Registration will look to these matters.

GRAMVARI.

35. The same paper has learnt that Babu Kunja Behari Nundi, the doctor attached to the Uluberia public hospital, is not regular in his attendance at the hospital. A few days ago a boy was admitted to the hospital in a critical condition, and as the doctor was away in Calcutta, the boy could not be treated that day. Kunja Babu has been in Uluberia for seven or eight years, and should be transferred elsewhere.

GRAMVARI.

36. The same paper says that Babu Rajendra Lal Mustafi, Postmaster of Uluberia, is a dutiful officer, and that the local post office has greatly improved under his management. The proposal for his transfer, if carried out, will do much harm to the people of Uluberia.

DACCA PRAKASH,  
Sept. 1st, 1889.

37. The *Dacca Prakāśh*, of the 1st September, gives a list of the Bengal districts, with their population and area, and confesses its inability to determine on what principle their relative dimensions have been fixed. Mymensingh is a district and Noakholly is a district. But the area of Mymensingh is 6,332 square miles and its population 3,051,966, whilst the area of Noakholly is 1,641 square miles and its population 820,772. That is to say, in area and population Noakholly is nearly one-fourth of Mymensingh. So, if the size of a district is to be determined by area and population, either Mymensingh ought to be split up into four districts, or Noakholly ought to be enlarged by tacking it on to both Tipperah and Chittagong.

The other day the people of Mymensingh applied to Government for the reduction of the size of their district; but the opposition of the pleaders and mukhtears, who apprehended a loss or diminution of business, prevented Government from granting the application. But in the case of Noakholly, Government has rejected the application of the pleaders and mukhtears of that district for increasing its size, even though they stated that their expectation of increased work was one of the grounds of their application. In both these cases the action of the Government seems to be inexplicable.

## III.—LEGISLATIVE.

38. The *Surabhi o Patáká*, of the 29th August, in reviewing the coolie legislation of the Government of India, makes the following observations :—

The coolie legislation of the Government of India.

SURABHI O PATAKA,  
Aug. 29th, 1889.

Government's first interference on behalf of the coolies was made in 1863, when Act III of that year was passed. This and subsequent Acts on the same subject contained provisions expressly intended to remedy evils connected with recruitment and to afford protection to coolies against oppression. But all that legislation was neutralised by Act I of 1882, which abolished those salutary provisions and introduced in full measure what is known as the free recruiting system. Both the people and the press strongly opposed the passing of the Act of 1882, but to no purpose. Government looked only to the interests of the planters, and gave no heed to the protests and representations of the people. But its experience of the working of the Act for the last seven years has compelled Government itself to admit that the free recruiting system has opened a wide door to coolie oppression. In his coolie report of 1887 the Chief Commissioner of Assam writes as follows:—"It must be admitted that the system has worked in a manner very different from what was contemplated by its authors..... It was thought that the time had arrived when emigrants might be expected to come to Assam in large numbers without much assistance, or at all events without the stimulus and aid of the elaborate organisation then provided by the professional suppliers of labour, and that the system of contractors.....would in time die a natural death; but instead of this, the great and increasing mass of labour-supply has remained in the hands of the professionals, with this difference, that whereas formerly these persons worked under strict regulation and control, they now under the free emigration system work free from all control..... The system has undoubtedly given rise to a not inconsiderable number of cases of forcible kidnapping and fraudulent enticement of labourers by the understrappers of the professional dealer."

That these results would be unavoidable under the free recruiting system was predicted by Sir George Campbell and Sir Ashley Eden and other experienced officers of Government long before the passing of the Act. When the coolie legislation of 1873 was before the Viceregal Council, Mr. Robinson, the mouthpiece of the planters in the Council, insisted on the abolition of the system of registering coolies and making them enter into contracts in the districts in which they are recruited, and was answered by the Hon'ble Mr. Beaufort in the following way:—"The only object of requiring this power of attorney (from the planters to the garden sirdar) was to uphold the principle that has been enunciated in the earliest legislation on the subject, viz. that no emigrant should be allowed to leave the district in which he was recruited except under a specific contract with the employer."

But this fundamental principle was wholly lost sight of in passing Act I of 1882. And what the result of this has been is clear from Mr. Tucker's report on the subject of coolie recruitment.

39. The *Bangabási*, of the 31st August, says that if only European medical science approves of a complete and permanent isolation, the Leper Bill will be

The Leper Bill.

BANGABASI,  
Aug. 31st, 1889.

passed into law. But the Legislature should consider that a leper living in an asylum, far from his friends and relations, without medical treatment, unable to perform religious rites and ceremonies essential to his spiritual welfare, and surrounded only by lepers in various stages of suffering and decay, will find himself in a position of despondency, which will certainly

shorten his life. Englishmen, who condemn the Indian practice of conveying dying people to the riverside, on the ground that it brings on death an hour or two sooner than it otherwise would, should carefully consider the point.

#### IV.—NATIVE STATES.

SAHACHAR,  
Aug. 28th, 1889.

40. Referring to the proposal of the Government of India to send Sir Edward Buck, Director of Indian Agriculture, to Cashmere, to superintend the cultivation of vine and silk in that State, the Lord Lansdowne and the Cashmere State.  
*Sahachar*, of the 28th August, observes as follows:—

It seems that Lord Lansdowne is determined to shake the confidence of the Indian public in the Government of India and in the English nation generally. His Excellency ought to know that the deposition of the Maharaja of Cashmere has awakened in the minds of the princes and people of this country the same feelings which were once awakened by the acts of Lord Dalhousie. And Sir Edward Buck's deputation to Cashmere will only serve to intensify those feelings and to raise doubts about the intentions of Government in regard to Cashmere in quarters where such doubts are not entertained even now. In view of the advance of Russia in Central Asia, the present policy of the Viceroy in regard to the Native States certainly appears to be reprehensible, and ought to be changed.

SURABHI O PATAKA,  
Aug. 29th, 1889.

Cashmere.

41. The *Surabhi o Patáká*, of the 29th August, has the following on the Cashmere question:—

The annexation of Cashmere is the result of a plan which it has taken long to mature, and not the work of a day. From the very day Cashmere was sold to Golab Singh, the idea of annexing the State has held possession of the English mind. But the idea was not allowed to take a workable shape so long as the Punjab was in an unsettled condition. It was after the annexation and pacification of the Punjab that the proposal to annex Cashmere was therefore heard of from time to time. Even then, however, it was thought too hazardous a step for Government to take, and the question of the annexation of Cashmere was not seriously considered until the idea of a scientific frontier took possession of the Government's mind. From that time forward it became the settled aim of Government to annex Cashmere at the earliest opportunity. The first statesman who deliberately took the matter in hand was Lord Dufferin, the death of the late Maharaja affording the ex-Viceroy an opportunity of giving effect to his purpose. And so, after the death of the late Maharaja, a Resident was sent to Cashmere, and reports of misgovernment by the present Maharaja began to be for the first time circulated. And Lord Lansdowne says as much in his reply to the Maharaja's letter. The portion of Lord Lansdowne's letter bearing on this point is quoted here, and the remark is made that, practically, it is Lord Dufferin, the great enemy of India's independence, the second Indian Dalhousie, who has deprived Cashmere of its liberty. As regards the reasons given by Government for the annexation of Cashmere, they are as flimsy as those which the wolf in the fable assigned for killing the lamb.

By annexing Cashmere, Government has violated its own promise to the Princes of India, and allowed its reputation for honesty to be tarnished. Perhaps a consciousness of its irresistible might makes it heedless about its reputation.

BHARAT MITRA,  
Aug. 29th, 1889.

42. The *Bhārat Mitra*, of the 29th August, requests Government not to pay any attention to the report submitted by the Political Agent on the alleged mismanagement of the Tipperah State. The Political Agent is an enemy of the  
The Tipperah Raj.

Maharaja, and Government should think twice before giving effect to his recommendations.

43. The *Prajá Bandhu*, of the 30th August, contains an article on Cashmere, headed "Brother, why seek to have the Raj any more?" The following is a translation of the opening paragraph:—

Government and Cashmere.

PRAJA BANDHU,  
Aug. 30th, 1889.

"Brother, why seek to have the Raj any more? Let the oppressor remain busy with his work of oppression, let those who thirst for human blood go on filling their bellies with the same, let the English who affect to be kind take and enjoy Cashmere, let them go on oppressing their subjects and promoting their own selfish ends, but come, let us leave this country. Do you give up all your attachment for your Raj, your love of wealth and the irrepressible cravings of desire. Do not any longer beg of those who are aliens in religion. Why beg of those any longer in whose hearts there is no kindness, who do not understand what doing good to others is, and who, like jackals, the basest among the base, are ever busy in gratifying their vile and bestial desires by fomenting internal dissensions? Why bury your pure mind in grief and put forth your hand before them in an attitude of supplication? That is why we have been saying—need not long for the Raj any more: go we where the selfish Englishman is not and where the low-minded 'Raja of Ava,' covetous of other people's countries, is not. There is no providence in sightless and wisdomless India. Let us go there and therefore from that place see how the English pull the strings from behind and make the other native princes of India dance, and what means the English officials, from the highest to the lowest, use to gratify their greed of money. That will enable you to see by what stratagems the English officials, the arbiters of India's destiny, have, on the receipt of your letter, effected this ruin of yours and resolved to effect it. Why seek any more to be an object of their kindness? Do not hope to get any benefit from cruel Englishmen. They have never taken the pains to know what kindness is. How then shall they understand the heart-rending song of grief issuing from your heart?"

The writer then proceeds to remark that after perusing the reply given by Government to the Maharaja's letter, one does not feel disposed to regard Englishmen as possessed of the ordinary human nature. As for the Maharaja he should remember that the Government has clearly expressed its dissatisfaction with his rule, and is so convinced of his inattention to the work of administration that it does not desire to see him remain in power. He should remember that he is not trusted, but feared by Government, and that, if it allowed him to remain on his throne it would be but increasing its own uneasiness. It is not politic, at a time like this, when Russia, China, and other powers have taken up a hostile attitude towards the English, to have a frontier State in the occupation of a powerful native prince, who might possibly be induced to join the enemy and thus enable him to enter India and establish his authority therein. And this is one of the reasons why the Government has deprived the Maharaja of all power in his State. Another reason for the step may be found in the necessity, which the English now find themselves compelled to face, of maintaining their power and prestige in tact in India, with a view of making provision for their countrymen who sadly lack the means of earning a livelihood. This has in a manner compelled Government to follow a policy of annexation. That it is proceeding slowly and gradually in this direction is because anything done hastily might lead to a widespread rebellion.

And so it has come about that the Government tells the Maharaja to his face that he is a weak and incompetent ruler, and that therefore it will itself rule Cashmere through a Council acting under its orders. The Maharaja

may have a seat on the Council, but all real power will be vested in the Resident. "Yes, this is the way States have to be taken. It is just the sort of work which the English Government, to whom religion is as life itself and who rules well and righteously, should do."

PRAJA BANDHU,  
Aug. 30th, 1889.

44. The same paper has received the following in English on  
Cashmere affairs :—

Cashmere affairs.

So the fate of the Maharaja is sealed. "The Viceroy has the iron hand and the velvet glove," says a sycophant paper, but it forgets that there is nothing so abominable and revolting as when that iron hand is exerted to crush one weak and helpless, and lying prostrate before superior power. The British Government in its blind greed for lucre heeds not the loud cry for justice which has been raised all over India. But history will record and hand down to future generations this gross abuse of power, this cowardice of triumphing over the fallen, and trampling under foot of all just and fair dealing.

One who has followed the Cashmere affair in its several stages of development from the beginning is shocked at the stretch of arbitrary power shown in the Viceroy's letter to the Secretary of State. But it does not take us by surprise. To one acquainted with the character of British rule in India it is nothing extraordinary. Only in recent years we have witnessed acts of violence done to parties whose only crime was that they were helpless. Is not Dhulip Sing driven to madness in his old age after a long career distinguished for loyal attachment to the Crown by downright robbing him of his private States? He is now fretting and fuming over his wrong from a foreign territory in deep disgust for the power which he adored throughout his life. What offence did Theebaw commit that he was driven from his throne, his dominion devastated, his people subjected to all the terrors of military tyranny except the offence of weakness? And then the cost of this foreign aggression is laid on the poor half-starved Indian ryot who had nothing to do with it! This puts us in mind of the Egyptian campaign which fills us with indignation when we think that we were made to pay the costs of a war so far removed from even the shadow of Indian interest. And we narrowly escaped from paying it in full because a generous Lord Ripon happened to be the Viceroy.

But we cannot suppress our laughter when we see this mighty power, so tyrannical over the weak, crouching before a Russian scare. The life-blood of the Indian tax-payer is being drained to the North-Western frontier. In its fear to lose the Indian Empire it has given this scare a gigantic magnitude and is squandering away millions in defence works. While the Government is so lavish there, how heartlessly it sits quietly over the dying millions of India. It has not a penny for people dying actually from starvation and diseases brought on by it, and it required the benevolence of a Mr. Bradlaugh to rouse it to its sense of duty. It did not care to act upon the information pressed upon it from several quarters that people were actually dying; and it would never have recognized the famine, would surely have left Ganjam alone, were it not for fear of censure in the Parliament. What does a foreign Government care, immersed as it is in the calculations of its own gain, if the whole twenty-five millions of India die to-day of a most painful death? There will be only one stand-point from which the English Government will view it. There will be none to pay it taxes. But then there is the vast treasure of the Rajahs and Chiefs to pocket and no native press to raise a hue and cry over it. There will be no one to bring forward the rights of the children of the soil, and the Anglo-Indians will have it all to themselves. A happy idea, is it not, Mr. John Bull?

Therefore it is that the Cashmere scandal is not an isolated one, not at all surprising, but quite consistent with the base greed of lucre so often

manifested in the history of British rule in India. This culmination of the Cashmere affair was long apprehended by observant eyes, and the first note of alarm was sounded years ago, when there was the least move in that direction. People thought that the Government would not dare commit such a flagrant act of violence before the face of the whole world, however desirable the possession of Cashmere might be. But although there is no tribunal on earth before which the wronged Maharaja can appeal, let the Government remember that it calls upon its head the curse of whole India.

Will there never come a day of reckoning?

45. The *Darussaltanat*, of the 1st September, condemns Government's Cashmere policy. Government should soon give out its real object in interfering in the affairs of that State. Misgivings will otherwise arise in the public mind.

DARUSSALTANAT,  
Sept. 1st, 1889.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

46. A correspondent of the *Hindu Ranjika*, of the 28th August, says that Serajgunge is flooded. Water has entered into people's houses. Men and cattle are suffering severely. The *aus* and *aman* paddy plants are in most places submerged. The flood water is subsiding, but if it subsides suddenly great damage will be done to the paddy plants, whose stalks are still above water. The existing condition of the crops is causing uneasiness in men's minds. Coarse rice is selling at Rs. 3-8 or Rs. 4 per maund.

HINDU RANJIKA,  
Aug. 28th, 1889.

47. The *Samaya*, of the 30th August, says that the condition of Ganjam is becoming worse every day. Government is distributing cooked food to nearly 100,000 persons, but the number of people who require such food is larger than that. Under these circumstances, the proposal of Government to reduce the number of recipients of cooked food will certainly result in increased mortality. Government should therefore act with caution.

SAMAYA,  
Aug. 30th, 1889.

48. The *Sanjivani*, of the 31st August, gives the following summary of Baboo Uma Nath Gupta's account of the present condition of the famine-stricken people of Diamond Harbour as published in the

SANJIVANI,  
Aug. 31st, 1889.

Scarcity in the Diamond Harbour sub-division.

*Indian Mirror* newspaper :—

The sowing season being over, the cultivators are getting no work and are therefore again suffering from scarcity. They will be in need of help till the next agricultural season. Many people were unable to cultivate their lands for want of money. They could not procure money even by offering to mortgage their property. It is therefore time that Government made *tuccavi* advances to them, and will the Sub-divisional Officer ask Government to do so?

Judisthir Hazara of Naskarpur, a village within the Debipore thanna, has died of diarrhoea brought on by taking unwholesome food. A leper, who has been unable to cultivate his land for want of money, is dying of starvation in the vicinity of the thanna. And yet the Sub-Inspector of the thanna does not believe that any suffering on account of scarcity exists within his jurisdiction. The chowkidars and constables serving under the Sub-Inspector stated to Uma Nath Babu in the Sub-Inspector's own presence that great distress prevails among the people. This is the way the police keeps itself informed about the condition of the people!

SANJIVANI

49. A correspondent of the same paper says that drought and excessive rainfall have greatly interfered with the cultivation of paddy in South Bikrampur. The crops are submerged in the floods. The

The condition of the people of South Bikrampur.

cattle are dying of starvation because there is no dry land for them to graze upon. The people are suffering severely. The writer does not give the names of those who are suffering most on account of scarcity, because they do not like that their names should be published. They are mostly Mahomedans, and if some relief arrangements are not soon made for them, their condition will become still more miserable. They will be benefited even if Government can advance them money without charging interest. Many are ready to accept loans, but are not in a position to re-pay them. The Sub-divisional Officer should arrange for making *tuccavi* advances to these poor people.

SANJIVANI,  
Aug. 31st, 1889.

50. Another correspondent of the same paper thinks that the relief arrangements made by Baboo Syama Charan Dutt, Deputy Collector in the Contai sub-division, are inadequate. The Jalamutha and Sujamutha pergunnahs have been visited by a dire famine, and the people of many villages near Contai are living on wild herbs.

Scarcity in the Contai sub-division in Midnapore.

SANJIVANI.

51. A correspondent of the same paper says that floods have submerged most of the paddy plants at Silaidadu in Nuddea, and the remainder has been eaten up by *karkutus*.

Condition of the crops at Silaidadu in Nuddea.

SANJIVANI.

53. Another correspondent of the same paper says that Gharinda, a village in the Tangail sub-division of the Mymensingh district, has been flooded. There have been no such floods there during the last 25 or 30 years. Most of the *aus* paddy is submerged. Twenty-two and a half seers of paddy and 11 seers of rice are selling per rupee. Famine is apprehended.

Condition of the crops at Gharinda in Mymensingh.

SANJIVANI.

53. Another correspondent of the same paper complains that the *aus* paddy is withering for want of rain at Dadupur in Nuddea. Scarcity prevails in the village.

The *aus* paddy at Dadupur in Nuddea.

DACCA GAZETTE,  
Sept. 2nd, 1889.

54. The *Dacca Gazette*, of the 2nd September, thanks Sir Steuart Bayley for personally visiting the famine-stricken tracts of Behar, and says that no fears need be entertained regarding those places after the relief arrangements which have been made for them by His Honour. His Honour's last Resolution on the subject shows that he has also provided against future emergencies in that province. The famine-stricken people of Behar will bless Sir Steuart with uplifted hands for what he has done for them. There would be very little misery in India if every English officer were as just and conscientious as Sir Steuart Bayley.

Sir Steuart Bayley and the famine in Behar.

#### VI—MISCELLANEOUS.

BANGABASI,  
Aug. 24th, 1889.

55. The *Bangabasi*, of the 24th August, has the following on the *Pioneer's* review of "The memorandum on some of the results of Indian administration during the past thirty years of British rule in India."

"Thirty years of British Rule."

The *Pioneer* says that, within the last thirty years, the railway has been extended over thousands of miles; canal water is running over crores of beegahs of land; seventeen thousand post offices have been opened; three thousand miles of telegraphic wire have been laid; a post-card, worth only one pice, is flying over many a road, many a railway line, many a river to Bhamo three thousand miles away. Is there the man who is not enraptured by all this?

We echo—"Is there the man who is not enraptured by all this?" We know very well that it is by the favour of our English rulers, and with the aid of the steam conveyance that we are now travelling in one day the

distance which was once travelled in six months. We know very well that with the aid of the telegraph intelligence is coming from and going to places a hundred yojanas (1 yojana=8 miles) away in a moment. We know very well that a one pice post-card falling like a little star from Himalaya's highest peak upon the Indian plain, and then dancing down the waters of the Bhagirathi, and then rolling over Bengal's billowy Bay is coming to Bhamo on the Chinese frontier across hundreds of hills and caverns, rivers and rivulets, towns and plains.

We know all that. In your welfare is our welfare. All that is true. Nor are we an ungrateful people. But that avails nought when we are stark naked in the body and have only a *lal pugri* on the head!

When your railway was not, your telegraph wire was not, your post-office was not—when nothing of yours was—will you say, did not men *then* maintain themselves, no matter whether in comfort or in discomfort?

As men's days are now passing, so men's days passed then too. But will you, laying your hand on your heart and raising your eyes upward, tell us—Is this wail that is now raised almost every year for want of rice in the home of every one of the 20 crores of Indians to whom rice is life, was this wail *then*?

Those 20 lakhs of men dying untimely deaths in Madras for want of food—those ten lakhs of men crying piteously for a handful of rice and then losing their lives in the appalling famine in Orissa—those heaps of dead men's snow-white bones whitening the roads and the plains, the ghats and the fields of Orissa,—those crores of famine fund rupees made of the subjects' blood turning to ashes on the funeral pyres erected on the battle-fields of Cabul,—will you say, *when* all this happened?

Will the reviewer of 30 years of English rule say how many heaps of grain, high as mountains, have gone away to foreign countries during these 30 years, reducing to despair crores of hungry men and women who knew nothing on earth but rice? Will he say, how many crores of human lives would have been saved if that grain had remained in India?

Joining his tune to that of the Reviewer, the *Pioneer* again says:—

Within these 30 years many have received high English education and many have passed University examinations and obtained degrees.

All this is true; we admit all this. But we are pressed for space to-day, pressed for time too. Or we could show that rice did not boil in the cooking pot for many a day in the year in the houses of many highly educated degree-holders; we could prove that many an educated Baboo has turned his mother out to beg in the streets; we could prove that many educated girls have brought shame upon their families.

But is it time for those people to enjoy the delight of reading this rose-coloured review of English rule who see with their own eyes nine Bengal districts without crops for want of rain, eleven districts submerged in flooding rain-water; in whose Behar, Angul, Ganjam, and other places lakhs of men, smitten with want and flooding their dry breasts with their tears, are begging the Government and the people of the country for a handful of rice, with agony in their voice and with hands outstretched like the beggar's in expectation of alms, and are breaking forth into wails of suffering, saying—'We die of the pangs of hunger'; in whose Mozufferpore, Furreedpore, Tangail, and other places hundreds of people, rendered helpless by flood, are wandering about in sore distress of mind; who have been rendered almost mad by thinking of their past, present, and future dangers; who are now engaged in performing the funeral ceremonies of a crore of human beings on this vast burning ground, this dwelling place of departed spirits?

SANACHAR.  
Aug. 28th, 1889.

56. The *Sachar*, of the 28th August, referring to the proposed curtailment of the Durga Puja holidays, remarks as follows:—

Before India came under the direct rule of the Queen-Empress, it was governed by a body of merchants. And there would have been very little cause for complaint if considerations of trade had induced those merchants to curtail their holidays. But having regard to the susceptibilities of the people and their social customs, those merchant-rulers of India never interfered with the people's holidays. The country is not now under the rule of those merchants; it is governed by the Queen herself. And it seems that what even the merchant-rulers of India hesitated to do is about to be done by its Imperial rulers. The Durga Puja holidays have not only a religious interest for Hindus, but are also eagerly availed of by them to pay visits to their friends and relations living in their distant country homes. In fact, the Durga Puja is to Hindus what Christmas is to Englishmen, perhaps even more. And how, it may be asked, if England had been under India's rule, would Englishmen have thought and felt if an Indian Governor of their country had compelled them to attend office during the Christmas holidays? The English Government has given to the people of this country perfect freedom in matters of religion, and the people therefore feel grateful to it. But the proposed curtailment of the Durga Puja holidays will mean an indirect interference with their religion.

Government should bear in mind that it is the representative and protector, not of a handful of European merchants, but of the 30 crores of the Indian people. It should also consider in this connection that Hindus and Mussulmans are contributing 20 lakhs of rupees annually towards the maintenance of the State Church in India. And surely this ought to satisfy the Christians and make them desist in their endeavour to hurt the religious feelings of the Hindus by curtailing their Puja holidays. If any class of men anticipate loss from the closing of the Bank during the holidays, they should make special arrangements beforehand to prevent such loss. They must not expect Government to dissatisfy the whole country for their sake.

SURABHI O PATAKA,  
Aug. 29th, 1889.

Tantia Bhil.

57. The *Surabhi o Patáká*, of the 29th August, has the following about Tantia

Bhil:—

Tantia, though known to be a dacoit, never oppressed the poor. It was his practice to punish the strong and to protect the weak, and for this trait in his character he commands the writer's respect. The whole civilized world looks with astonishment at the man who in these days of irresistible British power has been able to keep himself unscathed for 13 or 14 years. Who can say what noble object he had in his mind? He is certainly not an ordinary dacoit. No one can contemplate his fall with any other feelings than those of sorrow and regret.

SURABHI O PATAKA.

Curtailment of the Durga Puja holidays.

58. Referring to the proposed curtailment of the Durga Puja holidays, the same paper observes as follows:—

The mercantile community has been long since urging Government to curtail these holidays. But Government did not hitherto dare to displease its Hindu subjects at the request of that community; and the reason why it has now acquiesced in their demand is that it now takes a delight in doing injury to its Hindu subjects. But it is clearly the duty of Government to give up its antipathy to its Hindu subjects. The Bank of Bengal was the first to curtail these holidays, and Government could not prevent it from doing so, because the Directors of the Bank were not under its control. But the

case is different with the Currency office, which is a Government office. The Governor-General ought to interfere in the matter.

59. A writer in the *Sanjivani*, of the 31st August, holds Government responsible for the black fever mortality in Assam. That the fever is spreading from

SANJIVANI,  
Aug. 31st, 1889.

Black fever in Assam. district to district is simply because Government has taken up an attitude of indifference in the matter. The fever could not have invaded the Kamrup district if those attacked with it in the Goalpara district had been prevented from leaving their district. But Government has done nothing of the kind. It sucks dry the life-blood of the people of Assam by levying the land tax and the julkur, the bankur, the ghatkur and other taxes, and spends the money thus raised in wars against the Nagas, the Akas and the Lushais, taking no thought of its suffering subjects or spending money for their protection against the ravages of so fell a disease. A large number of persons suffering from black fever have lately migrated to the Nowgong district from Kamrup and Gowhatti, and four or five of them have died. These emigrants come by the steamer *Santipur*. Some gentlemen of Nowgong drew the attention of the Deputy Commissioner to the sufferings of these people, and requested him to accommodate them in a separate hospital and thereby to prevent the spread of the disease. But the Deputy Commissioner has not detained these people in a depôt, or taken any precaution for preventing the spread of the disease. He has simply directed the Civil Surgeon to attend upon these patients.

But the Civil Surgeon is only an apothecary, and does not know the treatment of black fever. Besides, the number of hospitals in Nowgong is very small—one at the sudder station and two in the mofussil.

60. The *Som Prakāsh*, of the 2nd September, cannot believe the statement made in the *Bengal Times* news-  
The Lieutenant-Governor at Dacca. paper that, when the Lieutenant-Governor was

SOM PRAKASH,  
Sept. 2nd, 1889.

in Dacca, some native gentlemen of the town sought a private interview with His Honour, but an interview was denied to them. Sir Stuart Bayley is not a man who could have acted in this way. Perhaps it was some of his officials who acted thus.

61. The *Navaribhākar Sādhārani*, of the 2nd September, says that there was a reference to India in the Queen's  
The Queen's speech. speech on the occasion of the prorogation of

NAVAVIBHAKAR  
SADHARANI,  
Sept. 2nd, 1889.

Parliament. Her Majesty expressed herself delighted with the offer of military aid made by the Native Princes. It is to be regretted, however, that the Empress said nothing about Cashmere. She does not perhaps know that the respect of the Native Princes for the English Government is diminishing by reason of the treatment they are receiving at the hands of the Foreign Department. If Government does not show the same sincere sympathy with the Native Princes which the Princes evince for it, the consequences may be very serious. It is hoped that the Queen will in future attend to this important point.

#### URIYA PAPERS.

62. The *Uriya and Navasamvād*, of the 21st August, has every reason to be satisfied with the management of the  
Present management of the Puri Temple. Puri Temple by Rani Suryyamani Patmahadai through her newly appointed Manager, Baboo

URIYA AND  
NAVASAMVAD,  
Aug. 21st, 1889.

Harikrishna Das. The Manager has infused new life into the members of the temple establishment, inasmuch as the prescribed rites and ceremonies of the temple are performed with a regularity unknown for several years past.

63. The *Samvādvāhika*, of the 22nd August, is strongly inclined to the view that leprosy is an infectious and therefore a dangerous disease, and is prepared to  
Lepers in Orissa.

SAMVADVAHKA,  
Aug. 22nd, 1889.

advise the municipalities of Orissa to follow the example of the Bombay Municipality by keeping all lepers within their respective jurisdictions within the precincts of an asylum specially intended and fitted up for them. The writer has reason to believe that certain shop-keepers in Orissa are lepers, who spread the disease through the medium of the victuals they sell every day.

SAMVADVAHIKA,  
Aug. 22nd, 1889.

64. The same paper has no mind to support the agitation that is going on in the columns of certain native papers against the admission of a Mahomedan student in the Calcutta Sanskrit College by the Principal of that Institution. It looks upon this agitation as the product of narrow-minded bigotry.

SAMVADVAHIKA.

A Mahomedan student in the Sanskrit College.

The proposed reform of the Jail Department.

65. The same paper sympathises with the proposed reform of the Jail Department by bringing it under the direct administration of the Government of India, and is of opinion that the additional expenditure that may be incurred on that account may be allowed in consideration of the importance of the measure which is proposed to be taken.

UTKALDIPIKA,  
Aug. 24th, 1889.

66. The *Utkaldīpikā*, of the 24th August, is mortified to find an invidious distinction allowed to exist between Native and European soldiers in so far as their respective equipments in arms go, the native soldier being supplied with Martini-Henry rifles and the Europeans with magazine rifles. The distinction has no other ground to rest upon than the injudicious race-consideration.

UTKAL DIPIKA.

67. The same paper brings the condition of the road between Banamalipur and Balakathi prominently to the notice of the Pooree District and Local Boards, and advises them to institute immediate enquiries into the allegations of its correspondent that great loss of human life often occurs in the broken parts of the road owing to the depredations of crocodiles, who make their way into them from the neighbouring river.

SAMVAD BAHIKA,  
Aug. 22nd, 1889.

Prospects of the crops within two thanas in Balasore district.

the people of those thanas.

UTKAL DIPIKA,  
Aug. 24th, 1889.

68. The *Samvādbāhikā*, of the 22nd August, is sorry to notice that the Soro and Sudder Balasore thanas of the Balasore district have had very little rainfall, and that there is therefore much uneasiness among the people of those thanas.

DIPAKA,  
Aug. 24th, 1889.

69. The *Utkaldīpikā*, of the 24th August, has no doubt that the appalling figures of mortality, namely, 462·5 per thousand for Cuttack, 109·5 per thousand for Pooree, and 69 per thousand for Balasore in the present year are due to general scarcity in the Orissa Province.

URIYA-O-  
NAVASAMVAD,  
Aug. 21st, 1889.

70. The *Dīpaka*, of the 24th August, advises Sir John Edgar to submit his final report to Government on the scarcity in Angul without any more delay.

UTKAL DIPIKA,  
Aug. 24th, 1889.

71. The *Uriya-o-Navasamvād*, of the 21st August, is sorry to learn that out of 16½ crores of rupees, constituting the Famine Fund, only 10 crores and 18 lakhs are accounted for, no clue being found to the manner in which the remaining amount was spent.

Errors in Sir John Edgar's Angul report.

72. The *Utkaldīpikā*, of the 24th August, makes the following observations in connection with the enquiries of Sir John Edgar into the scarcity in Angul :—

“ On the whole the results of Sir John Edgar's enquiry tally with the information collected by the public and the press. Only two mistakes of

fact are noticeable in Sir John's report. In the list of persons attending the *annachatra* of Raja Baidyanath Pandit at Cuttack a few weeks ago, it was found that a large number of them had belonged to the Khandapara State. It was further known from a large number of informants that a considerable number of famished emigrants belonging to the Khandapara State were roving about in the interior of the districts of Orissa. There is no mention of Khandapara in the Chief Secretary's report, which states that only the famished subjects of Daspalla were seen roving about in different directions. The second mistake of fact has reference to the mortality due to scarcity. The Chief Secretary writes that 150 persons died of starvation in Daspalla, and no mention is made of mortality in other Gurjat States. But the general impression is that a large number died of starvation in Angul. The Angul correspondent has written about deaths due to scarcity in clear language. Admitting scarcity to have existed in Angul, Baramba, Narsingpur, Khandapara and Daspalla, all situate in close proximity to one another, it is hard to believe that deaths from scarcity occurred only in Daspalla and not in any other State. Sir John Edgar's report therefore requires correction on these two points. We are, however, glad to find that Government have now realized their situation in connection with the Gurjat famine, and we trust that their past errors and failings will be soon amended and the people rescued from the pangs of hunger."

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 7th September 1889.*

